

॥ Shri Hari ॥

552

Way to Attain the Supreme Bliss



Swami Ramsukhdas

ŚRĪ HARI

Foreword

Swami Sri Ramasukhadasaji Maharaj needs no introduction to spiritual aspirants in the country, particularly in North India. A saint and a Yogī, and an eminent savant of holy texts and scriptures, his life is dedicated to revival of spiritual values. Defying age and discomfort, he travels all over the country, cheering up and inspiring listeners with words of ancient wisdom. Large crowds assemble wherever he goes, and he is heard with rapt attention. He regales audiences with homely similes and diffuses enlightenment. It will not be an exaggeration if it is said that seekers of truth will not like to miss his discourses.

One of his discourses delivered in Calcutta on “The Way to Attain the Supreme Bliss” was published in the well-known journal “Kalyan” in Hindi (Volume 8, Year 47). It was also reprinted and widely distributed by Gita Press. The same discourse has now been rendered into English in deference to popular

demand and is presented for the benefit of those friends who are not familiar with Hindi. We hope this booklet will help much to the readers in their spiritual elevation.

Every translation suffers from a drawback inasmuch as some charm of the original is bound to be lost in the process. For that, we make respectful apology to the readers. We will consider ourselves amply rewarded if the translation touches a responsive chord in the hearts of seekers of eternal truth.

Gita Press, Gorakhpur

Publisher



ŚRĪ HARI

Way to Attain the Supreme Bliss

Right use of available means

Just think. Happiness seems to dwell in wealth and other material things, and we expect joy out of them. But does full happiness lie there? Do we never experience grief from our association with them? Will they always be with us ? Is sorrow never felt as long as they are with us? No, such cannot be the case. On the contrary, our attachment to worldly objects and regarding them as our own give rise to greed in us. Greed is the gateway to hell. It consumes us like fire as long as we live. After death, it leads us into woeful forms of life like serpents and introduces us to hells of terrible suffering.

Think again. You hope for happiness from your kith and kin and other beings—but are they all happy? Do they never feel miserable? Are they in harmony with everyone? Do they all live with you ? Do they even wish to do so? Or, can they all abide with you? Are all

your former comrades with you? Do changes never occur in their minds and bodies? Is there never a feeling of insufficiency in the mind of any of them? Are they always perfect in every manner? Do they never expect anything from anybody? Do they expect nothing at least from you? Just give it a thought. He who wishes from others something for himself, can he satisfy the wants of others? Can a seeker of pleasure impart it to others?

Awake. Separation is taking place for everyone every moment. The span of life reduces every second. Death comes nearer every instant. Does a little thinking not make all this clear? If the reply is "yes", then why not perceive the truth? When would you do so? What are you waiting for? Do you see any benefit in remaining immersed in delusion? If not, then who will show you the way? Why are you unconcerned, and depending on whom? How long will this go on? Have you ever thought of it? Otherwise, when would you think over it? Who is your true companion? This body, which you call your own, and, in so doing, sometimes

also call it 'I'—will it remain free from disease as you like? Will it serve you as you will? Will it be with you always, and never die? Have you ever thought of it with discerning perception? When would you do so? Or, do you propose to remain unfamiliar with this subject? Is it wise? Will the result of this be borne by someone else?

Arise. Your kith and kin and worldly possessions, that were with you before, are they all there now? And whatever and whosoever are with you today, will they always be so? Can they all remain together for ever? Ponder over it.

If you think about it calmly, you will realise that only the all-compassionate Paramātman¹ will be with you for ever. Therefore, you must take refuge only at His Lotus Feet.

- | | |
|---|--|
| 1. Jīva ² has evident identification with kinship with the Paramātman; only it has forgott about it. | 1. There can be no kinship with the world. Jīva thinks by mistake that there is. |
| 2. There is no separation from the Supreme Self. | 2. There can be no lasting synthesis with Samsāra ³ . |

- | | |
|--|--|
| 3. God can never forsake Jīva. | 3. The world can never abide by Jīva. |
| 4. Bliss, and bliss alone, dwells in Him, not unhappiness. | 4. In Samsara, there is no perfect ānanda, ¹ devoid of pain or grief. |

Pay attention to it. Jīva is a part of Paramātmān. "ममैवांश" (Gītā 15/7); "ईश्वर अंस जीव अबिनासी" (Mānasa), Paramātmān is Supreme. Being a portion of Him, Jīva is not content with its inferior status. It does not like to remain there. It has a constant longing for perfection, and exerts to reach the sublime height. The reason is that Jīva is a part of the Supreme Lord Who is above all. Jīva therefore wishes to rise towards Him. Whatever be its state, it wishes to rise upwards.

For rising upwards, one must keep two things in mind. One is "doing" and the other is "being". For example, we do business in which there can be either gain or loss. Therefore, we must be vigilant in "doing" and never indulge in anything which may bring about our downfall. And in "being", let us be ever full of bliss. Whatever is happening is doing so as the

outcome of our past Karmas.¹ This is as ordained by the Merciful Lord. This belief will prove itself when our attention is steadfastly centred on our aim. Progress of him who acts thus is certain. He shall attain spiritual heights. That is the eternal law. Downfall has its own reason. We are careless in “doing”. If the result is favourable, we are glad. If it is otherwise, we feel sad.

Be ever watchful in “doing”. Being watchful means that we refrain from doing what should not be done, and also worry not about what cannot be accomplished. In other words, we do not what the Śāstras² prohibit and what is against social sanction. At the same time, we do not be anxious to achieve wealth, respect, glory, status, power, etcetera. It is not within our control to have them, howsoever we might covet them. By discarding the very idea of improper actions, and by not worrying for what cannot be achieved, we get strength, ability and enthusiasm to do what must necessarily be performed. The same advice is given by Lord Kṛṣṇa to Arjuna in the Gītā in these words:

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।”(2/47) “ Seek to perform your duty; but lay not claim to its fruits.” Therefore, one must perform action without attachment to its fruits.

Only that action is worthy of performance which has in it renunciation of self-interest on the part of the doer, and which is of benefit to others. What is done with selfish motives is only a deed and not what is fit to be done. This type of action is performed even by the lower forms of life like animals and birds. What is then the significance of human life? Hence, renouncing self-interest, man should strive to extend happiness to others. And more than happiness, we should concentrate on their ultimate good. Our Nītikāras¹ have laid down:—

“संतोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने।

त्रिषु चैव न कर्तव्यः स्वाध्याये जपदानयोः॥”

“One should have contentment as regards wife, food and wealth because these are inherited as fruits of actions performed in previous births. In the study of scriptures, in prayer and in charity, one should never be

1. Law givers in ethics.

contented as these are new actions. He who feels satisfied in them will stray from the path of duty. Therefore, be ever engaged in good actions.

We are advised to be content about wealth and earthly possessions. The idea is that we remain satisfied while acquiring them. There should be no discontent about what comes to our lot. But we should never be wanting in performing actions which we are enjoined to do.

It is the law of nature that man readily engages himself in whatever he feels devoted to. And one who works with devotion does go ahead.

Unemployment is at present rampant throughout the country. There may be several reasons for it. One prominent reason is that people avoid doing what right conduct demands of them. Unemployment does not affect the person who constantly does his bounden duty, whose needs are simple and who gives up taste, affectation and ostentatiousness, who employs his energy and resources in the service of others, who defends the rights of other people

and does not encroach on them, and who does his allotted work diligently. "We shall get whatever is in our destiny." The right understanding of this saying is that we do not worry, not that we become inactive. Therefore, do not neglect duty. He who thus acts with devotion progresses both materially and spiritually. There is, however, a difference here to be noted. Those who strive hard for material advancement are rewarded with added ability to work, but it is not laid down that they must always be rewarded also with prosperity, prestige and respect. These depend on past actions—on destiny. Contrary to this, he who strives for spiritual advancement is always rewarded with success. That, is, he develops love, understanding, peace, enthusiasm and absence of confusion and laziness, and his work goes on well because these are his own qualities.

Why this difference? The answer is that human body has been given to us for realization of Paramātmā only. The aspirant of spiritual progress shall attain it provided he indulges in earnest and devout action. If one does not

even make the attempt, how is he to attain that state? As against this, the gaining of material objects is dependant on fate. If destiny favours, one gets what he wants. But it is not certain that he shall get it by trying. In the spiritual field, what is important is keen desire and devotion, whereas in the material field everything depends on luck. Therefore, do not waste time in carelessness and laziness. Be constantly engaged in prayer, study and contemplation of the sacred texts, and thinking of the good of others.

It is not realised by the thick-headed that if we think of the good of all, all are benefited. What is gross has a limited area of effect. The subtle is diffusive, and pervades everywhere. Thoughts are subtle. Hence, when the thought to do good to everybody comes into the mind, it creates similar atmosphere, and that spreads happiness all round. That is why the Lord says:—
“ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः” (Gītā 12/4) “Those who are intent on the welfare of all beings, verily, they also come unto Me.” He who is free from attraction and repulsion, and whose heart beats

for the welfare of all beings, establishes rapport with the universe.

Thus spake Lord Kṛṣṇa in the Gītā:—“सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति” (Gītā 5/29) “He who knows Me as the friend of all beings attains Peace or Mokṣa.” He who is ever concerned with the welfare of all, whose mind is pervaded with such ideas as “सर्वे भवन्तु सुखिनः” (May all be happy), “सर्वे सन्तु निरामयाः” (May all be free from sickness), “सर्वे भद्राणि पश्यन्तु” (May all be blessed), “मा कश्चिद् दुःखं भाग्भवेत्” (May none have the slightest sorrow)—the sentiment of such a person merges into the desire of the Lord Who is the friend of all beings. Oneness with the desire of Paramātmān easily leads to oneness with Him. But if the person develops egotism or conceit, he does not achieve this blessed state.

The scriptures enjoin: “Deities should be worshipped by becoming a deity—“देवो भूत्वा यजेद् देवम्”. If a mantra¹ is to be accomplished, keeping it constantly in the mind, one has to achieve complete identity with it. Similarly, those who have in their minds the welfare of all

1. A sacred text used as incantation.

beings achieve the Paramātman. Therefore, the best and the easiest way to attain Paramātman is to be alert every moment in the service of all His beings.

Śrī Gosvāmījī Mahārāja says in Rāmacarita Mānasa:

सुर नर मुनि सब कै यह रीती ।
स्वारथ लागि करहिं सब प्रीति ॥

(किष्किन्धाकाण्ड ११।१)

हेतु रहित जग जुग उपकारी ।
तुम्ह तुम्हार सेवक असुरारी ॥
स्वारथ मीत सकल जग माहीं ।
सपनेहुँ प्रभु परमारथ नाहीं ॥

(उत्तरकाण्ड ४६।३)

“Only You and Your devotees are benefactors without self-interest.” Therefore, those Jīvas who help others without any interest of their own achieve oneness with Bhagavān. Really speaking, all Jīvas are part of Bhagavān. But through selfishness and dependence on gross matter, Jīva has fallen to the lower level. Thus have the saints spoken:

चाह चूहड़ी रामदास सब नीचनमें नीच ।
तू तो केवल ब्रह्म था चाह न होती बीच ॥

Avarice has dragged Jīva down. A poet has said: “है श्रेष्ठ से भी श्रेष्ठ तू, पर चाह करके भ्रष्ट है।” Therefore, we must shun greed. Businessmen are inclined towards gain but not towards loss. If you acquire what is destructible, it will indeed perish. By enjoying it you will also have a downfall. If it is diverted in the service of others, that thing will have some meaning and it will also bless you. All worldly things are liable to part company with you. Ultimately, your separation from them is certain. If you use them in the welfare of other beings, through mortal things, you will attain Immortality: “मर्त्येनाप्नोति मामृतम्” (Bhāgavata 11/29/22). But outer renunciation of material things alone will not do. You must give up attachment and love for them. Think of using them for the benefit of others. Such a Bhāva¹ leads to bliss, even though the thing may be lying with you. As against this, even if we apply our entire wealth in the cause of others, but without being disinterested, it will not lead to our deliverance. For example, a dying person departs from

1. Idea, Sentiment

this world leaving behind all that he thought was his, and takes not even a thread with him. Does he attain salvation ? Now the question arises—What is this Bhāva ? The essence of this Bhāva is that we do not regard as our own anything from which separation is inevitable. We should always think like this—“The world belongs to Paramātmān. All earthly objects are His. Also are His things that are called mine. Therefore, may they be used by me for the benefit and welfare of all. May all those things that are known as mine—wealth, status, power, etcetera—be used in the service of other beings.” A greedy man’s mind is always full of greed for acquiring more riches. Similarly, a man’s mind must become possessed by the idea:—“How to use for the welfare of all beings, things which are considered mine.” Even with such sentiment, we will not be able to exhaust all our possessions in the service of others. How? Because they will not be lacking. There will be no paucity of them.

Eminent thinkers as also rich people have been heard saying that it is not as difficult to

produce wealth as it is to employ it where it is needed, that is, to make good use of it. For example, everyone has that invaluable wealth called time, but there is difficulty in its sensible use. The common man has intense desire to earn wealth, but not for its proper use. What to speak of others, even those men and women who participate in Satsaṅga¹, while they are anxious to have more of it and to listen more and more to spiritual topics, do not pay sufficient attention to putting into practice what is heard and moulding their lives accordingly. What needs emphasis is that one acts on the good counsel he has heard. He should feel pained if life does not become attuned to Satsaṅga and the holy texts.

Many people have a notion that if they have more riches, they can perform pious deeds, and so they keep on gathering wealth. Right conduct demands that “Even for Dharma, what to speak of collecting riches, it is not good even to desire them.” We must not forget that even for Yajña² and charity, it is a mistake

1. Discourses of pious persons 2. Religious sacrifice.

to hanker for material wealth. On the contrary, the thought of putting to good use whatever one has brings peace and happiness. To quote from Pañcatantra—

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता।

प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरम्॥

To earn wealth for the sake of Dharma is like soaking clothes in the gutter with the idea of later on washing them clean at home with tap water. The man who commits such folly does not pause to realise that the clothes are already clean and, therefore, why should he waste energy in dirtying them and then washing them again? Similarly, why worry about material prosperity for the sake of good deeds? One should however put to good purpose the wealth, learning, strength and wisdom he has. Wealth comes and goes. You are the Immortal Ātman¹. Therefore, what happiness can riches give you? To desire riches is like soiling your clothes in mud. Here one more thing should be borne in mind. Mind and this body belong to the same category. They are but Vikāras² of Prakṛti³,

whereas you are Pure Consciousness. Wealth is inert matter and perishes. You do not attain consciousness with it, nay, its renunciation makes you aware of your true nature. It is quite wrong to assume that we can buy Īśvara¹ with money. Leave aside the talk of riches, Lord Kṛṣṇa has said: “नाहं वेदैर्न तपसा न दानेन न चेज्यया” (Gītā 11/53) “The Lord cannot be realised by Yajñas.” Nor can He be realised by study of the Vedas. It is futile to think that by giving alms and gifts we can meet Him. Again, we cannot hope to reach Him by practising austerities. The Lord says: “I cannot be attained through these means.” When you have cut asunder the knot that binds you to gross matter, what remains is Pure Consciousness.

Here a question can be asked: “You say God is not realised through Yajñā, charity and penance, but the Lord himself has said:

“यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥”

(Gītā 9/27)

“O Arjuna, whatever you do, whatever you

eat, whatever sacrifice you perform, whatever you give and whatever you practise as penance, offer that all unto Me.”

Make an offering to Me of whatever you do. By doing so, you will be freed from good and evil fruits of your actions. “शुभाशुभफलैरेवं मोक्ष्यसे” (Gītā 9/28) “How does this reconcile with the earlier statement that God cannot be realised through Yajña, charity and penance? “The answer is: “Here we are enjoined to surrender everything unto the Lord. Do not take as your own Yajña, charity or penance. The conclusion is that Bhagavān does not manifest to us through these means. We realise Him only by renouncing egoism.

“त्यागाच्छान्तिरनन्तरम्” (Gītā 12/12)

“त्यागेनैके अमृतत्त्वमानशुः” (Kaivalya Upaniṣad 3)

Both Śruti¹ and Smṛti² remind us that we meet Bhagavān through renunciation. To try to help others without selfishness and pride is renunciation.

When seeds are sown, they come up as crop; when consumed, they turn into dust.

Likewise, by using our possessions in the service of others, we get the spiritual crop, that is, Jīva advances spiritually. When they are enjoyed, they turn into dust and Jīva suffers downfall.

A doubt can arise here—“Should we not even use wealth?” The reply is: “You may use what is pure.” The remnants of Yajña are pure. For those who cook food only for their own sake, Lord Kṛṣṇa says, “Those sinful ones verily eat sin.”

“भुज्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्” (Gītā 3/13)

Says Śruti:—

“केवलाघी भवति केवलादी”

If there is a sentiment in the mind to share with others, effort to do so will automatically emerge. You may also use things like grain and cloth for your maintenance. This view does not apply only to grain and garment. The best knowledge that you have should also be employed for the good of all. The thought ever present in your mind should be: how will everyone be happy? The passion for welfare of all beings can verily lead you to Bhagavān.

Bhagavān and his Bhaktas¹ do good to all disinterestedly “हेतु रहित जग जुग उपकारी” Similarly, if the thought of welfare of all beings establishes itself in anybody’s heart, that being becomes blessed indeed. For such persons, Bhagavān says: “मम साधर्म्यमागताः” (Gītā 14/2) “They attain identity with Me.”

By our association with base objects, we have become mean. We shall rise above by establishing relationship with Paramātmā Who is the friend of all beings. Bhoga² offered to Paramātmā becomes pure and sacred. Even wealthy people extend their hands for obtaining Bhoga consisting of such an insignificant article like Batāsā³ Why? Are they hungry for sweets? Can’t they get Batāsā? Then, what is it? What is offered to Bhagavān becomes holy and its importance increases. In the same way, all that he owns becomes pure for the person who offers everything to God and renounces his ownership over objects. How simple and easy it is ! Only the way of

1. Devotees 2. Offering of food to the Deity.

3. A semi-spherical cake made of sugar.

looking at things must change. Change of sentiment makes all the difference. Businessmen know that they become rich when price goes up and become bankrupt when it comes down, even though the article bought may all the time be lying with the vender. It is not within our power to influence market rates, but we can certainly change our attitude towards objects. Therefore, by changing our attitude, by lifting it upwards, we can become immensely rich and have sublime gratification. That is the real purpose this human frame should serve.

Just as the lock of a safe fastens when it is operated in our direction and opens when so done in the reverse side, so also, by our greed to acquire what belongs to the all-pervading Lord, we put a lock over it. When we wish it to be shared by all His creatures, the lock opens. About those who follow Paramātmān with a chaste heart, it has been heard that the essence of what is enjoined by Śrutis and Smṛtis gets imprinted in their minds even though they be illiterate. How

does this come about? Because Jñāna¹ is for us, and not for Bhagavān. Jñāna removes ignorance. Since ignorance does not go near Bhagavān, what the Sāstras say is of no use to Him. All that knowledge is only for us. We do not acquire that knowledge by hankering for worldly goods. God does not withhold wisdom even from seekers of material objects. But the seeker of worldly objects is just incapable of receiving it. We cannot have pure knowledge while holding on to sense objects.

Saints quote the example of two ants. An ant living on a lump of salt became friends with another ant living on a lump of candy. The first ant, out of friendship, took the second ant to the lump of salt and invited her to eat it. The invitee said, "What shall I eat? Is it anything sweet?" The host asked her friend, "What is sweet? Is there anything sweeter than salt?" Replied the friend, "This is not sweet at all. Sweetness is of a different type altogether." The ant living on the lump of candy asked the other ant to accompany her to the sweet lump

1. Wisdom, Self-knowledge

and examine things for herself. The other ant put a bit of salt in her mouth lest she might starve. After she reached the lump of candy, she ate a particle of it, but it did not taste sweet. Her friend asked, "It tastes sweet, does it not?" The other ant replied, "How can I ditto what you say? If you do not take it amiss, I do not feel any difference. It is the same old taste." The ant living on candy wondered what this was due to. Why to her friend candy tasted like salt? She herself tasted the candy, and it was sweet. She asked her friend, "While leaving for this place, did you put anything in your mouth?" Thereupon the other ant replied, "Lest I might remain hungry, I had put a grain of salt in my mouth." Her friend said, "Throw it out." When the grain of salt had been spat out," she again said, "Now taste the candy." This time the other ant glued herself to the candy after tasting it. Asked her friend, "How does it taste?" The other ant just winked as if to say, "Don't disturb, let me eat."

Just so, those who participate in Satsaṅga listen to the good things said there, but clinging

all the while to riches, respect and glory. When the Sādhaka,¹ who genuinely enjoys Satsaṅga, asks them: "How are you enjoying?", they reply affirmatively. But how can they derive real pleasure from Satsaṅga with the lump of salt in the mouth? The mind is intent on acquisition of gross matter and its enjoyment, and status, glory etc. Therefore, forgetting all these things, the aim should be the attainment of Paramātmān.

These material possessions will not after all accompany us on the journey beyond; better exhaust them while we are here. Is there any sense in thinking of locking up the road? The road is for traffic and should be so used. Likewise, these worldly things also come and go. Use them for yourself and let others also use them. If the aim is collection and enjoyment for self alone, we develop within ourselves a devilish quality. Those who have this devilish quality say, "Gratification of lust is the only aim" "कामोपभोगपरमा एतावदिति निश्चिताः" (Gītā 16/11). The wise man says, " Brother, just think, how long

1. Spiritual aspirant

will our association with these things last?" We put on the best of clothes. Even the slightest crease in them is intolerable. How deeply are we immersed in worldly enjoyments that we cannot put up with even a petty thing like crease! Putting on decent clothes is not objectionable. Putting them on as the occasion demands is also no crime. But we must clearly understand that putting on clothes is not all. Howsoever careful you may be, clothes will get worn and soiled. Even the animals understand the enjoyment of sense objects. God has endowed man with the faculty of wisdom and discrimination. He can distinguish between the essence and the dross. That gift should not be wasted by him on self-enjoyment and on doing harm to others. Sages and saints used their wisdom for the common weal and therefore they became great. In events like war, the use of magical powers and deceit was made only by Asuras¹. Holy persons never used such means. Wealth was amassed only by Yakṣas²

1. Demons, Rkṣas 2. Attendants of Kuvera employed to guard his treasure.

and Rākṣasas. This does not mean that nobody should gather wealth or keep it. What is meant is that wealth should be put to good use. Material wealth, learning, power, knowledge etc., are not important by themselves. The importance lies in their use.

There is a Nītiśloka¹ as follows:

“विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतज्ज्ञानाय दानाय च रक्षणाय ॥”

“The wicked person employs his learning for argument, wealth for arrogance, and power for oppressing others. As against this, learning leads the saint to Supreme Awareness, his wealth is spent on charity, and his strength protects others. And the Jiva attains salvation by such actions.

Therefore, whatever strength, time, resources and understanding we have, and in whatever measure—that does not matter—should be utilised in the service of all beings. All are subjects of Bhagavān, and hence, if we employ our energy for the good of all, we shall be rewarded with the strength of the

Lord. The vow of Bhagavān is:

“ये यथा मां प्रपद्यन्ते तांस्तथैव भजाष्यहम्।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ मर्त्यशः॥”

(Gītā 4/11)

Not only this, such a person will verily see God. To put into practice what is heard in Satsaṅga should be the spirit. This does not mean that we do not listen to Satsaṅga discourses. Listen we must, because only by listening do we get the inspiration to practise. The emphasis is on practising what we have heard.

The essential fact is that, being a part of Paramātmān, Jīva is not content with his existing state. It wishes to rise above. But it will not be fully happy and contented till it attains Paramātmān. By making determined efforts as explained above, man can rise above his present state and reach Paramātmān. This is possible only through the human body because Paramātmān has given it for His attainment only. At the same time, He has also fully equipped us for this task. Hence, let us be particularly vigilant for achieving Paramātmān.

Benidictory Discourses

An English translation of some of the discourses, given by **Swami Ramasukhadasji Maharaj**. These are quite capable of leading an aspirant on the path of God-Realization and achiving the object of human life.

The method of exposition so charming, with plenty of authoritative quotations from the scriptures, compitent to remove all doubts. Good printing on good paper with a nominal price makes it still more attractive.



The Divine Name

This book consisting of 5 discourses of **Swami Ramasukhadasji Maharaj**, exclusively deals with and discusses only 'Nāma-Japa', its glory and importance; the way of making Japa and fruits thereof; the ten blasphemies to be avoided—their bad effects; the importance of 'Nāma-Saṅkīrtana' and how it is helpful in obtaining perfection and realising the absolute. Every member of every religion some how or the other, makes some sort of 'Japa' and this book will be of a great importance to him.



Be Good

A collection of 15 discourses of **Swami Ramasukhadasji Maharaj**,. The topics such as 'Be Good', 'Be Careful', 'How To Be Free', 'Salvation Is Easy' are not only informative and educative but leading an aspirant to the doors of God-Realization. The complicated principles of Philosophy and metaphysics are explained in a very simple language and manner which makes the subject easy to appreciate. A worth reading book for every body in any walk of life particularly to the seekers of real knowledge. Question—answer method has made it extremely valuable.



How To Be Self Reliant

A small collection of only five discourses of **Swami Ramasukhadasji Maharaj**, but more valuable due to its specialities e.g. the selection of topics and their arrangement of order and the question-answer method through which all possible doubts of a seeker for real knowledge, have been removed. The booklet successfully exposes one by one the means and methods of God-Realization. Containing only 45 pages with almost no price, it is a worth reading book for any and every traveller on the spiritual path.

